ROUND ROBIN

A Factual and Non-Sectarian

Publication

issued in the interests of

BORDERLAND SCIENCES RESEARCH ASSOCIATES (BSRA)

Published by **MEADE LAYNE, M. A., Director**
3524 Adams Avenue, San Diego 16, California

Vol. XIV **January 1959** **No. 6**

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VOLUME XIV - No. 6

A Publication of the Borderland Sciences
Research Associates

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Meade Layne, M.A., Editor and BSR Director, with assistance of BSR Associates. Published whenever enough news accumulates, approximately every six to eight weeks, at BSR Headquarters, 3524 Adams Avenue, San Diego 16, California. Subscription included with BSR Membership; $5.00 for six (6) issues, $.85 per single copy.

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THE PHILOSOPHY OF THE COMMUNICATORS

(Trance Mediumship of Mark Probert)

(Philosophical comments by the communicators at the Mark P. seances are widely scattered through some hundreds of pages of memoranda and Reports. We do not have space to present the various questions asked, nor, as a rule, the verbatim replies - most of which may be found in the Reports themselves. The present article is a summary and represents the writer's understanding of the communicator's meaning).

The continuum:

Question: Is there such a thing as a continuum in nature - I mean anything which is homogeneous, not particulate, corresponding to the older idea of the ether?

Answer: This is not a yes-or-no question; it has what logicians call an excluded middle. It depends on what you mean by thing. There is no homogeneous substance or stuff, no homogeneous, but there are various ethers of varying degrees of fineness.

Remember that ether is a term for an existent in space. Now, space as a projected idea, as some-thing imagined to exist by itself, cannot be a continuum, because the mind cannot produce such a concept without falling into contradiction. But the consciousness which produces the space-idea is itself a kind of continuum, because it lives in an eternal now and an eternal here.

Anything existing in time and space has to be discrete, made up of parts, such as atoms of matter and instants of time and points of space. But consciousness does not exist "in" space and time. Space and time are "in" the consciousness, or are modes of its functioning. What we have, and are, is awareness in a timeless present - so to speak. I mean, consciousness is a timeless activity, or 'pure' activity.

In this I am speaking of separate individual minds, or persons or individuals. We can trace all the phenomena of the sense world back to the functioning of individual minds. Everything you know about an object, all of its qualities, reduces down to states or activity of consciousness, or awareness. But we are also aware that there is a plural number of minds. "A" is aware that "B" exists; and "B" is aware of "A", and so on. "A" is creating his own space-time world, and "B" is creating his. Also, these two separate mind-created worlds have much in common, because "A" and "B" have what you call the same experiences at the same time, very often.

This last fact means that the philosopher has to postulate something in addition to indivitual minds. A postulate is a necessary assumption. He can't think the universe without this postulate (nor

with it either, perhaps). If you try to think of the Absolute, or God, as a first cause, you are thinking in terms of time and causation, which are functions of your own mind. And a first cause is something which has no cause itself, and this destroys the whole principle of causation or reasoning by which you are working. The reason always commits suicide when it looks for a first explanation or First Cause - and yet it cannot get along without one. All the reason can do, really, is to operate in the field of manifestation, and neither to affirm nor deny the absolute. - Of course, when you speak of emotions and instinct and religious faith and so on, you are in another field of discourse.

Going back to the form of your first question - remember that the world of your physical sciences, of phenomena, of sense impressions, is a world which is projected by, or perhaps through your individual minds. Your minds are so made that the external world, as you call it, is subject to time and space and causation. And so matter, and energy also, has to be discrete or particulate. And the mind finds in itself the laws which obtain in this mind-made world. It is the mind discovering itself. That is what science is. Because Nature is always Nature-as-known-to-consciousness. There is nothing else to appeal to. You cannot say anything at all about Nature-in-itself, but only about Nature-as-perceived by you. Intuition and instinct will give you certain experiences, but now we are talking about reason and logic and the world of sense-perception.

The Ding-an-sich:

The question as to whether the thing-in-itself exists is like your question about a continuum. It is not a yes-or-no question as it stands.

Your mind is a centralized or focalized activity. It forms ideas and images - say, the image of a cube. That energy or power which takes the cube form might be called the cube-in-itself. You don't need to say it is your own mind making the cube; but the cosmic energy or life is functioning through your center and making it. Of course, it is silly to suppose there is some kind of 'material stuff' put 'out there' in space to make a cube. That is not philosophy but only childishness. Stuff and shape and distance and form are things created by mind - like time and causation. The cube-in-itself is the creative force which produces the cube-form, and that force is of a mental order. All energy is of this same type in the last analysis.

Change:

Certainly, change takes place. And change to you implies time - one thing now, and then another, in time sequence. You ask how the awareness can act in an eternal Now, and still experience change. Wherever there is consciousness there is time and motion and change.

But these things are 'inside' consciousness. Consciousness is activity, and activity means change. It is an activity that has duration, but there is no 'outside' time in which it exists. We do not believe the cosmic mind, the Omniverse, is in time, but it has duration in the present, and as our individual minds It thinks time and space and change.

There is nothing in this to interfere with scientific thinking. But the basic concepts of science depend on metaphysics. Whenever science tries for final explanations, it becomes metaphysics or philosophy. When the occultist reduces an atom or an electron to countless myriads of 'holes' in the koilon, he is not doing anything radically different from the scientist who works the atom down to electrons, protons and other components. He is still doing space-time thinking and picture-thinking, and imagining an ether as one kind of energy-stuff 'out there' in 'space'. These ideas are all right as methods for thinking the universe, and because of the nature of our minds we can't avoid them; we have to function in space-time-causation forms. But we should try to recognize the true situation.

The subconscious:

The communicators use this term with great reluctance. They affirm that it should be applied only to the control of the automatisms of the body - digestion, circulation of blood, heart action and so on. Apart from this, there is (they say) no sub- or unconscious mentation. Consciousness is never suspended, but shifts its focus of awareness (i.e., shifts itself). We are always 'unconscious' of anything we are not aware of. If the reader's mind is closely centered on these words, he is 'unconscious' with respect to things about him, and to practically the whole omniverse. But what, then, is recollection or memory? The current notion seems to be that the thing recollected is somehow stored up in the 'subconscious', and that it is from that mysterious region that the mind, acting under the principle of association, is able to bring into consciousness the facts which are 'recollected' or 'remembered.' But this idea is not correct. What actually happens is this. Everything which happens, without exception, is stored in the 'memory of Nature' or astral light or Akashic Record. You can say, if you prefer, that the all-pervading ethers are in some way modified by every fact and event, and this record is permanent. In the effort to remember the mind tries to make contact with this record, and it does this by following the clues or laws of association. When the tuning-in is accomplished, the rapport established, then the 'forgotten' fact reappears in consciousness. This is the general position of the communicators on the extremely important concept of the subconsciousness.

The writer then reminded the communicators that the whole nature of thought has a kind of automatism about it: no one can say, 'I am

now going to think the word black - and then think it. One can, however (apparently) decide 'I am now going to think about De Vries experiments' (or Julius Ceasar or the binomial theorem or the latest 'movie'), and then proceed to do so. It seems that we can select the category, but the subsequent thinking within the category simply rises in the mind by associational processes. We may dismiss some thoughts and entertain others, but we do not create them. The play of association is automatic and involuntary. Moreover, what we call true and logical thinking is made for us, not by us. We cannot really think, 'two plus two makes five', tho' of course we have the words and can speak them; nor can we really think of an acorn growing into a cabbage. Certain 'laws' of the mind and the facts of experience predetermine the thought-forms. --We are accustomed to analyze memory into retention and recollection, and to say that every experience is retained (somehow, somewhere, in the 'subconscious') while only a small portion of these can be recalled by applying certain stimuli - trying to recollect. Under the concept advanced by the communicators there is no un- or subconscious retention by the mind of the individual, but the Mind of Nature retains everything.

The communicators readily concurred with most of this: that is, they took the ground that it is possible to recognize the automatism of thought, and of recollection, without employing the current concept of a subconsciousness at all. They appeared to admit that there was a small region of 'free' volition in thinking, and that we can open or close channels, or decide to 'tune in' or tune-out (which is about equivalent to making a choice of categories). It is in this region that the doctrine of responsibility appears.

Responsibility:

Some of the communicators have from time to time rejected the doctrine of moral responsibility as this is commonly understood - and have profoundly shocked some of our readers by doing so. They have declared, for instance, that all moral values are man-made and that the Cosmic Life knows nothing of good or bad. "There's nothing either good or bad but thinking makes it so." Of course, the ideas of good and evil go very deep. Their root is, that to our finite perceptions, change exists, and something we call evolution, which seems to be directional and not mere change, which would be chaos. That which conforms to this current, to the 'plan' of Nature, we call good, and that which opposes is bad. All these, however, are clearly time-concepts. They are our way of thinking about the cosmos and human life. But that does not give them any final validity. And much of the emphasis on the responsibility-idea arises from man's self-importance, his effort to feed his own ego. There is really no goal for man except the pursuit of knowledge, and what we call badness disappears in proportion to increase of knowledge. This pursuit is endless, but goodness and badness (relative ideas) disappear as it

progresses. The word GOD is a symbol for the cosmic life. The existance of God or the Cosmic Life is a matter of faith, provided faith be defined as a postulate of experience which is rationally undemonstrable. Man is a psycho-physical entity capable of unlimited development. DUTY means "learn, grow, unfold". The mode of unfoldment is increasing attunement to the God-life, Cosmic Life. And each man acts as he does because of his stage of development.

The doctrine of the High Self is regarded by the communicators somewhat in the following manner:

The entity which is the personality has a power of selectivity or choice; it can change its vibratory rate and so 'tune in' on different wave lengths. Consciousness is continuous experience, and the entity has the power to learn by experience, and so make 'better' and 'higher' selection of subject matter. To invoke the High Self, then, is really to invoke the vast potentialities of the personality. Such invocation is greatly to be commended, because it has a powerful suggestive effect and leads to unfoldment and development.

What constitutes a 'medium': The controls agree in saying that in a mediumistic person the sympathetic nervous system is highly strung and sensitive to etheric vibrations and magnetic influences. No specific cause for such a condition can be assigned; the causes lie deep within the history of the intity. This has reference to the 'natural' medium; the sympathetic nervous system can be sensitized in many persons by processes of 'development.' ...There are important differences between sleep, trance, and hypnotic trance ..."As to instrumental communication; any instrument you divise will still have to use energy from the body of a person on your side." (This does not mean that a mediumistic person need always be present). "Yes, I believe that one can go on acquiring knowledge through what you would call endless time...I believe that reincarnation is inescapable for all humans during many thousands of years of your time... As to the war predicted for the near future - foreknowledge of such a war does not exist on this plane, and the other controls here concur in this. IF it is written in the Akashic Records it will take place, but only a few can be sure of reading these Records correctly. I do not say that I myself can read the Records... I do not believe that the Etheric visitors to your planet will permit such a war... I concur with what has been said by other controls about discs or Lokas..."*

Brief as this present article must be, it perhaps will convey some idea of the general philosophic outlook of the communicators at the Mark P. seances. All of them, if pressed, appear to accept the concepts of the "all-consciousness school" - which Brunton somewhere refers to as the ultimate secret of occult teachings. Whether the basic problem of self and not-self (of I-self am not not-self) is solved by this school, remains for one's philosophical predilections.

*(Sentences in quotes are from Lao-Tsu.)

THE PLEASURE OF DYING

"Do not be afraid of death. I tell you, it is so wonderful an experience, that life in your world would be worth while if only for the pleasure of dying." These were the words of the materialized spirit. She stood there almost within arm's reach of me, and though the light was dim I could see her face plainly, the heavy coils of her hair, the details of her gown, the white shoes with their large buckles. She had been speaking for nearly a minute, and the words I have quoted were the last. When they were spoken, the outline of her form began to waver and grow indistinct, the details coalesced, only a vaporous upright column remained. Then this too collapsed, straight downward as if passing through the floor, nevertheless there remained, for a few moments, an indistinct pool of whiteness. This appeared to contract, shrinking in from its circumference to about a foot in diameter, then suddenly was gone. The materialization was ended.

I write here for those who have seen such things, under good conditions of observation, or who give weight to the testimony of many competent observers. I am not concerned here with argument and proof, but only with the words of this being, a genuine revenant if ever there was one, a personality and a body which took shape and vanished close before the eyes of twenty observers. Her words are the text of this article, but not because this single spirit uttered them, but because they repeat what has been said ten thousand times, through many different forms of spirit communication, and in the words of seers and clairvoyants the world over.

We take them as text because, though they have been uttered so often, there are millions who have never heard of them, or have heard only with scepticism and indifference, or perhaps with hostility and contempt. And because their importance is such, that the fear of death would depart from mankind if they were believed, and the sorrow of loss would be overborn by joy for the good fortune of the departed. And we repeat them too, because even those of us who believe and understand often grow forgetful, and yield too much to our too-human sorrow, and the folly of our grief is a trouble of the worlds invisible.

"The pleasure of dying." Well, and why not? Spiritualists often object to this word, because it seems to them to imply cessation of being. We can say transition if we prefer, but the words to die need mean no more than that, and in that sense we use them here. The actual dying, the passing-over, is probably not a fact of consciousness at all, any more than is the moment of falling asleep. All the pain and fear belong to life of the dense body, the freedom and happiness are of the life of the spirit. The end of pain, release, escape, new powers, new opportunities, new knowledge; it is in these things that the pleasure of death is found.

It was Andrew Lang who was perplexed by the expression on the countenances of the newly dead, and who at length found a phrase to describe it. "They look," he wrote, "as if they suddenly knew everything." And it is true that for the most part the expression is that of sudden wisdom, and stillness, and peace.

What actually takes place at the moment of passing has been described many times. It is not exactly the same for everyone, but the most common and essential facts are well known. To have some knowledge of these in advance, to be surrounded by friends who also know about them, then to die peacefully as if falling asleep - all that is very good fortune. One simply becomes conscious, fully awake in the new body, there close beside where the old one lies; guides and friends and loved ones are there to welcome us. To die without knowledge, especially to pass over suddenly is less easy, for there is a time of bewilderment and readjustment. It is a great reproach to our civilization, to our pseudo-culture, that we send forth our young men to war by the million, without, for the grat majority, a single word of right knowledge concerning the experience which must come to many of them, and eventually to all.

There are ten thousand things we do not know about life on the astral levels, yet the facts we do know are numerous and important. Perhaps one should mention first what the occultist Yram calls the "brutal shock" of "incredible reality." Anyone (and there are many) who has achieved astral projection in clear consciousness will bear witness to this. There lies my body, but here am I, in a body equally real! Here are all my familiar surroundings, everything looks the same; it is only when I try to touch something or speak to someone that I notice the difference. If there is a scrap of paper here, or a feather, I cannot move either of them a millimeter; in spite of this it is some time before I realize that I can pass through the wall whenever I wish. Learning about these conditions makes a long story; moreover, they are not quite the same as if the astral cord had been broken. In either case, however, this naturalness and reality of everything is incredible. It is no wonder at all, that the "dead" man, uninstructed in such matters, cannot believe in what has happened to him.[1]

These new facts, new conditions, the control of the new body all have to be learned. But this learning, for the normal person at least, is itself a high pleasure. It is the kind of learning required of a prisoner, confined many years in some dim and narrow cell, then suddenly released in new surroundings; he almost has to learn to walk

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1. I am here concerned with the "reality" only. First experiments in astral projection usually give dreamlike and confusing results, and control of the astral body is acquired very slowly.

and talk, work and play all over again. It is both a task and a delight. And freedom in space is itself a marvellous thing. And here it should be said, that countless spirits are "earth-bound," not for their sins or earth affections, but simply because they cannot visualize a place or a person, and hold the thought steady for a little while, you will find yourself "there"; if you can think of nothing but your home and your office, that is where you will stay, or travel only under the guidance of others. But always one learns, and in time it is this knowledge which sets one free.

There is much real and alleged information about Summerland, and Devachan, and other higher states of being; yet most of us are concerned first of all with what happens to us at death and shortly after. If dying is a marvellous experience, the final great delight which makes earth life worth while, let us look for hints of what this may be. We are not going to be translated into the presence of Archangels, or even soar aloft on wings of our own; if we insist on these things, no doubt we can do much to spoil the real blessings we shall have.

Our immediate reaction, the very first part of our after-death experience, depends on our preparation, expectation, knowledge, and on the nature of our passing over and the state of mind it includes in us. A vast astonishment is apparently the lot of most of us, the shock of incredible reality, of which Yram speaks. But then, if we are not too stupid and bigoted and obsessed by our own notions, we at once begin to learn. It is a marvellous thing, to realize that pain, and fear, and the burden of unpleasant responsibilities are finally and definitely ended. We shall find other work to do, when we are ready for it and desire it, but meanwhile all the pressures and necessities of earth life have passed away. We cannot buy or sell anything, any more; and we make our clothing, and could create food if we needed it, by an effort of thought only. The instant responsiveness of astral matter, and of our own bodies to the energy of thought is a continual miracle; what we can do and where we can live depends on our own minds and character; the prestige of wealth, family and social position has vanished forever, and with them all the foolish need and concern for maintaining them.

This sense of freedom, of power, and of limitless possibilities gives the new life its supreme values; but at the same time its continuity with our present life is all-important. Death works no change in human character; what we are and what we desire remain the same, until vicious and foolish desires burn themselves out through frustration. In this world, character and mental equipment largely determine our status; in the world to come they are perhaps the sole determinants. Here, we constantly deceive our fellows, but hereafter no deception will be possible. We have certain ideas and standards of right and wrong, god and evil, and many of these are very foolish. We shall find that these distinctions persist, but that we shall have

to change many of our ideas concerning them.

What is Morality, or "right" conduct - and do these words have any meaning outside of our own narrow world of human action? The fact seems to be, that something in the nature of a moral principle is operative in the universe. The religionist may call it the will of God if he chooses; or we can say only that there is a principle of evolution, of directional change, and that the cosmos seems, so to speak, to be "going somewhere." The act or desire which conforms to this movement is "good"; and "morality" is the intelligent selection of acts which further our own highest development. We are for the most part too ignorant to select wisely; the all-important thing is, always to desire the right choice, and constantly to try for better understanding.

These contrasts of good and bad, right and wrong persist, so far as our knowledge goes, in every plane where human personality still functions. We shall not become all-wise or learn all the purposes of God by the easy device of death, nevertheless the winds of the astral plane will blow many mists away. To such glimpses of right knowledge and revaluation of values, the transition of death is the only gateway.

"The pleasure of dying"! Well, it is perhaps the most choice irony of Nature, that for thousands of years we human-fold have wept above our dead, and counted them as lost to us, and uttered prayer and lamentation before Gods innumerable, for our own peace and for the souls of the departed. And that all the while these vanished ones, or at least a mighty company of them, had not departed at all, but were close beside us, in our homes, and in all the streets of our cities; no phantom-thin and ghostly folk, but strong, alive, vital, busy, and happy, looking forward to the day when we should join them. "How stupid it is of you," said the spirit whom I quoted at the beginning, "to speak of us as dead! We're not only alive, but we're a hundred times more alive than you folks are."

Z

"Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatever garden it may bloom. A star has the same radiance whether it shines from the east or from the west." --Abdul Baha

"There is a principle, proof against all argument, a bar against all progress, and which if persisted in cannot but keep the mind in everlasting ignorance--and that is, contempt prior to examination." --Paley

"THE OPEN MIND" By Theodore Heline

SORIA-MORIA CASTLE

Now that I have an hour or two of quiet, it is in my mind to spend them in some interesting and useful way. That is, interesting and useful according to my own notions. Many people would find it intolerably dull and profitless, but I must not let that deter me at all. Most values are personal anyhow, and if I choose to spend an hour , or a whole day watching the clouds, or a procession of ants, or the patterns of foam on breaking waves, that is entirely my own business.

As a matter of fact, I shall spend the time thinking about my own shadow.

I have come a long way today over the hills, and since there has been warm and pleasant sunlight about me, my shadow has come too. It has not love for days of cloud and rain, and stays hidden away somewhere, or comes out only when the lamps are lighted. Just now, however, it lies quietly before me, spread out on the carpet of pine needles. If I do not move, it will not move either; if I get up and walk away it will keep close beside me. This habit of shadows is probably as well known as anything else in this world. But still, there are things about them which invite reflection.

For one thing, I suppose it is the best illustration one can find of a two-dimensional being.

Of course, a drawing, a painting, any design or delimitation of a flat surface might be called a two-dimensional also. But a painting is not really so, for there is the depth of the paint, however small this may be; and the line which bounds an area has thickness, even if the visual surface does not. A shadow obviously is part of a surface - and a part which is distinguished from the rest by a lesser illumination. That is, a shadow is part of a surface which is distinguished by being a shadow.

That is what one calls being scientific. A lighted surface is one which is not in shadow, or is exposed to the light, or on which light rays impinge and are reflected. And a shadow is a surface which is not lighted, or is poorly lighted by comparison, or from which light rays are wholly or partially cut off. This seems to come down to the fact that a shadow is a shadow - which is neither more nor less instructive than most of our definitions.

One is tempted to paraphrase an old-time question. . ."Tell me, Phidias, is a shadow anything?"

\- Certainly, Socrates. It is a portion of a surface.

\- And a surface, Phidias? What is meant by that?

Now another word for surface is "outside;" so we can say that the surface of a stone or a tree is the outside of it - if that helps us any. Superficies is another word for it, and

periphery is a third. There is considerable satisfaction in using them, for they give one the feeling of having said something.

- Can one ever get inside of a surface, Phidias? Of this apple, for example?
- Certainly. All one has to do is to cut it apart.
- But it seems to me, that what one does then is simply to expose a new surface.

We have, however, the X-ray, which enables us to see and photograph the interior of bodies. But if we see anything inside, it is because the surface of the object is opaque to the ray; and if the containing body is wholly transparent, we do not see it at all. The experiment is like cutting up the apple into infinitely small bits.

This line of reflection is becoming tiresome. We shall allow the scientist to define a surface as a layer of electrons which reflects light, or affects the sense of touch - without asking him what any of those words really mean - electron, reflects, light, affects, and sense of touch. Let us leave this and go back to our paraphrase.

- Tell me, Phidias - is a shadow anything?
- But tell me first, Socrates, what you mean by the word thing?

Well, a shadow obviously has shape and size and movement; and it is visible though intangible, and no doubt there is always a change of temperature inside its borders. It has no color, because color is a function of light, and darkness is the absence of light, and therefore the shadow itself is invisible. No one can see a dark spot; one only sees the lighted space about it. We say most shadows are visible, only because they are incomplete; the shadowed surface gets light by diffusion or reflection. Nevertheless, though we cannot see it or touch it, the shadow evidently has some kind of existence; it is a name at least for an experience or a mental state. It has as much reality - whatever that word means - as motionless air or an invisible gas. It is some kind of phenomenon associated with the world of sight, and with size, color, shape and motion and temperature.

These qualities - of some "thing" we cannot see or touch - depend on (1)-the source of light;(2)-the kind of light;(3)-the object which intercepts the light;(4)-the surface on which - as we say - the shadow falls;(5)-the relations obtaining all these factors - their size, shape, position, etc. Shadows are really remarkably complicated.

Between that dark outline on the ground before me, my shadow, and myself, there is a very intimate connection. I spoke of a shadow as being, or at least illustrating a two-dimensional being. But that refers only to the most conspicuous part, or what we habitually notice. As a matter of fact, the shadow is as three-

dimensional as I am. There is a body or block of shadow between my body and the ground. Whenever I move, this whole mass of shadow moves also.

But once again, that is not a very accurate statement. A shadow is a negative thing, an exclusion or deprivation of light. I don't think an exclusion can move; what seems to happen is, that my body changes position, and that the light is then intercepted in a different area. I don't know what motion and change mean, of course, and neither does anyone else; but we will use the words anyhow. The point is , that the shadow is in three dimensions, although I cannot see it at all; and that I think I see it in one place, and immediately afterward in another, though how it got there is quite unintelligible. It is something born of my own dense body, and of the sun ninety-three million miles away, and of the rotation of the globe, and so of the whole solar system and of the entire cosmos....

By this time I am getting quite frightened of my shadow.

There are all kinds of tales and superstitions connected with one's shadow. Everyone knows the story of the man who lost his shadow, and of the distress it caused him; and in some places it is a deadly insult to spit on the shadow of another person. Also, black magicians and students of magical arts in general have a wholesome respect for shadows and treat them with special deference. This at least shows us what an extensive subject we are getting into. One could easily write a whole book on it - if only there were anyone who would read it.

Moreover, one could easily draw an interesting analogy from shadows.

There are many philosophers, and some speculative scientists who believe that analogical reasoning, rightly pursued, is the best and perhaps the only right approach to the mysteries of the universe. Let us suppose, merely to divert ourselves for a few moments, that the shadow on the ground, the two-dimensional form which we believe we can see, were to become dimly conscious - somewhat after the manner of the old tale. Very well, there it is; a self-conscious but two-dimensional being. It has an existence in another dimension, too, but is wholly unaware of it. Neither is it aware that it depends for its existence on another and higher being, my self.

There are many people who believe that each human being is in an analogous situation. We too exist in another dimension, perhaps in many other dimensions; and there is a higher self of which we are, so to speak, a shadow. It will not do to press the analogy too far - but we depend on this higher Self for our existence, and are in some way integrated with it.

This concept is not yet generally recognized by Western psychology. What is sometimes called superconscious is little more

than a complex of inhibitions, prohibitions, and sublimations of the lower instincts. But this ignorance simply means ignorance - for Western psychology has much to learn from the metaphysics of the Orient.

This Higher Self is also called the Holy Guardian Angel - the Holy Augoides of the Greeks. It is the Self which through countless ages has been built up around the center of the Divine Spark, and it endures throughout the Day of Manifestation, the Day of Brahm. But the self which we know here on our earth plane, the Personality, is created for ends of the earth-life.

If we could pour part of our consciousness, so to speak, into the shadow; endow it with life, and keep in constant telepathic contact with it; and then send it off to some other country or planet to live there and to learn what it could - that would be a crude analogy of the relation of this Higher to the Lower Self.

Put in this way, the idea is not too fantastic for us to understand- or at least to imagine. It is not fantastic at all, to those who have learned by experience that consiousness can be shifted from one plane to another - that is, from one focus to another; from this level of existence to higher levels.

There are"planes" of consciousness all about us. The insect, the bird, the fish, the plant, all have their own planes, levels, foci of conscious life - and most of them are wholly unaware of Man. There is nothing novel or mysterious in this idea; the serious mistake we make is in supposing that the human consciousness is bound fast to one level, and can never escape from it. But anyone who wishes to make the experiment, can satisfy himself that escape is possible.

Thus, the Holy Augoides is only a higher and fuller life, or consciousness on another plane of being, from whence It - or WE - can look down on the earth life, on the shadow cast into the earth plane, and be aware of all that the shadow does and of all that happens to it, though the shadow itself cannot as easily look upward, but must have more life poured into it and be trained and taught before it can be aware of its true origin.

ML

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THE MAGIC OF ALEISTER CROWLEY

(From a book review by John Pitt, in Psychic News of March 28, 1958. This MAGIC is in some ways a sequel to Crowley's biography but gives many particulars of his magical operations. The contempt or even fear which still attaches to Crowley's name seems in great measure unjustified, as is the neglect of his literary gifts).

. . .Crowley, equally attracted at that time to either sex, had the idea that he could improve on the normal theurgic rituals by using sex magic. He had learned how the Indian Tantric sect indulged in conjugal intercourse to become at one with the God Shiva. But to heighten the emotional effect with his male partner it would appear that both participants used before the ceremonies the drug anhalonium better known perhaps as peyotl (the drug used by Aldous Huxley as described in his "Doors of Perception".

> From the flippancy of Crowley's notes it would appear that the purpose of this series ofinvocations was to gain money and poetic inspiration. As might well be expected, both enjoyed some remarkable but obviously subjective visions - due probably to the influence of the drug, possibly from sexual excitement.

Regardless of opinion on the techniques employed, it would appear difficult to credit that "The Paris Workings" were any more efficacious than the rituals more widely used by occultists who believe they can contact these archetypal spirits.

Crowley did appear, however, to obtain better results when he used women in these sex-magic rituals. The women he taught only enough to help him in his invocations.

It was necessary - for him anyhow - that they should be more than a little drunk before the beginning of the ritual itself, and a great deal seems to have depended on their sexual satisfaction.

Confirmation

In two series of communications where these techniques were used there were remarkable results. These are related in considerable detail by the author but it appears from Crowley's own notes that he would not be considered a model "sitter" - he was impatient, sarcastic, and even rude, to the entities he invoked, but for all that, they are alleged to have given him some quite remarkable evidence that tied in accurately with previous magical experiments he had carried out.

One entity, the Wizard Abuldiz, one of the "Secret Chiefs," informed Crowley he was to write a book - yet another book - on magic,

and this work was to be entitled "Book Four." Crowley did so.

From the Wizard Amalantrah, through the mediumship of another mistress, Crowley found out the correct spelling - the correctly balanced, occult spelling - of the name, Baphomet.

This had perplexed him for some time, particularly one suspects because it was a name he had adopted for his personal use in the Order of the Templars of the East, of which he had been appointed Patriarch Grand Administrator General 33 degrees, 90 degrees, 96 degrees.

The Wizard spelt the name Bafometh, and Crowley deduced through processes of his own that Bafometh was synonymous with Mithras.

What this benefitted Crowley is uncertain; soon he was in a spot of bother anyhow - he was employing two seeresses concurrently, a situation that seems to have called on his greatest gifts of tact.

Crowley claimed also to have received inspirational writing - writing that is that he took down at another's dictation. Symonds remarks, however, that such writing bears his own unmistakable style.

Inspiration

One such book, perhaps his best-known, is "The Book of the Law." It was dictated in Cairo by a spirit calling himself Aiwass, claiming to be a messenger of the ancient Egyptian god Harpocrates.

Another form of writing, claimed to be only partially inspired, is typified in "The Vision and the Voice," a record of another type of magical operation. In this Crowley used the technique of the famous medieval occultists John Dee and Edward Kelly - the "Calls," or "Keys" as Crowley called them, in the so-called "Enochian" language.

> There were nineteen in all of these "Calls," and they were said to have been dictated to Kelly by "angels." To add to already existing difficulties they had to be read backwards.

The nineteenth "Call" invokes the thirty "Aethyrs" - beings who extend outsice and beyond "The Watch Towers of the Universe."

Crowley wanted to invoke these beings so, with a hunchback poet, Victor Neuberg, he visited a convenient area of desert near Algiers, ran through the ninteen "Calls" and contacted all thirty "Aethyrs."

Of these the last, the Demon Choronzon, is worth a passing note. Some of Crowley's students contend that he never succeeded in banish-

ingevil spirits from inside the circle. Then Neuberg used the customary Pentagram and Hexagram rituals to invoke the Archangels and their host.

Thus fortified, Crowley bade Neuberg strike with his magic dagger and wand any entity that attempted to break out of the circle - even himself. After further preamble, so Crowley states, the Demon materialised, and terrible was his appearance. Somehow or other, Symonds feels, Choronzon had strong feelings of guilt - anyhow it is recorded that he set up a tremendous bellow of impotent rage.

Impersonation

Attempting to break the circle, the Demon, so Crowley said, first impersonated Crowley himself. Then he impersonated a girl Neuberg had loved in Paris. Finally, in his own horrible shape, he tempted Neuberg to allow him out, seeking to satisfy Neuberg's pride by asking on his hands and knees to be forgiven.

Neuberg, so runs the account, would have none of this and the Demon began to torment Crowley with hallucinations. It is suggested that he was never free of them - before or afterwards.

This I would remind you, is Crowley's version of the story. According, however, to Arthur Calder-Marshall, who knew Victor Neuberg well in the middle 1920's, something quite different took place. For one thing, the poet refused, much to Crowley's annoyance, to stop playing the fool. In Calder-Marshall's "Magic of my Youth," Neuberg is cited as having said that the only entity they contacted in the desert was one who called himself P.472. He was, so Neuberg recalled, only an earthbound foreman-builder from Ur of the Chaldees.

Incarnations

The Parisienne - whose form was allegedly taken by Crowley's Demon Choronzon - did enter Neuberg's conversations with Arthur Calder-Marshall. She committed suicide when Neuberg left her to join Crowley, an act for which Victor Neuberg held Crowley indirectly responsible for the rest of his life.

Apart from these glimpses through Crowley's own eyes of his own "Magick," Spiritualists may be further interested to hear of his former incarnations. Prior to the life he quit on December 1, 1947, he claimed to have been the famous French occultist, Elphas Levi. Symonds points out that Levi died only six months before Crowley was born. Crowley contended that this did not invalidate his claim.

(This book is described by the reviewer as a fine literary achievement, and in many ways deserves such an estimate).

NEUTRINO CREATION BY TWO METHODS

by
"Lindy Millard" BSRA

I tried to show in my research paper of Round Robin xii:5 of Jan.-Feb. 1957, pg. 15, et. seq. that there is more agreement than meets the eye, among several ancient books of wisdom in Nature-philosophy details. For many centuries the scientific keys - significant clues towards accurate exegetical interpretation -- have been lost. I have not ferreted out many of them, but I can suggest what to me seems like a wheat-germ grain of truth. My Prana-resonator hypothesis seems to have reached the first mile-post towards a scientific explanation of I AM Activity, of wave-atom aspects of spirit-spark concentrate, of Scientology, Huna, Littlefield's findings, and UFO 4-D, and it can even show how the Krafft vortex-atom could be created from, or "annihilated" back to, the electromagnetic ether(s).

In R.R. issues xii:5 and xiii:5 I set forth the basis for a new slant on the many "planes" --the frequency-channels of palpability --by starting out with a law of odd multiples concerning wave-periods of Helmholtz cavity resonance. But I had not elaborated on the connection between these ideas and the Krafft atom theory. To proceed with a fuller explanation, several intensive paragraphs are needed.

A neutrino, the ultimate building-block of matter, now known to be a single vortex-ring in the electromagnetic ether, must be created de novo by at least one process. The usual process as it occurs every day in nature, involves a sudden lurch or equilibrium-shift on the part of an already-existing sub-atomic particle, as for example inside a radioactive atom. The Klein-Betz effect comes into play. This effect is a hydrodynamic action in which the slip-stream sheets of relatively moving space-fluid pour past a sub-atomic particle during the latter's shift in the opposite direction toward a new position. The sheets of flow, in curling around the "stern" aspect of the moving particle, thereupon rolls itself up into a substantial torus-form or vortex-ring. According to A. Betz of Goettingen, if such an effect were to take place in water or even in some fluid with very slight viscosity, the ring-vortex circulation would eventually rid itself of stratified discontinuities in velocity-profile, so as to develop a continuous gradient of speed-magnitudes with respect to radial distances from the filament's hoop-like core. Viscosity causes this kind of continuity, so that "energy-levels" are thus removed from the field.

In the electromagnetic ether, on the other hand, according to H. Fricke's space-fluid model as expounded by me in other R.R. articles, the energy stratifications (resembling an onion's layer) could not be subjected to viscosity-induced obliteration from the

field, because the viscosity would be rendered mathematically imaginary by the condition of velocity-invariance in each stream-layer. The initial viscosity which had transiently existed as mathematically real, had created an abundance of roller-bearing eddies (together with their interstitial "idler-gear" eddies) which had at first been in a chaotic disorder, irregularly spaced apart and colliding with one- another. But as soon as every layer of circulatory flow became constant in unique speed, the same eddies settled down to orderliness and assumed regularity of spacing between every two adjacent layers, thus providing ideal anti-frictional stability, and conservation of kinetic energy became assured. So it is in the elctromagnetic ether of the Fricke theory, where the law of conditional viscidity holds true.

It is important to bear in mind this principle of conditional viscidity. In my research notebooks I refer to it as "inertial reactance viscidity of shear," because "inertial reactance" is the fluid analogue of inductive reactance in, say a TV input-tuner coil system, and the inductance of a coil is in turn analogous to the inertial mass of a suspended weight. Reactance is definable as a frequency-discriminating impedence, in which the discrimination is tapered over a very wide range, and in the case of a coil the tapered response favors the low frequencies. In a mechanical system, a suspended weight will respond best to impacts approaching it at low speeds. In the space-fluid, the roller-bearing eddies do possess mass, and it is at low speeds of relative motion of one stream layer over an adjacent layer that the colliding eddies will best respond so as to bring about an easy-flowing cohesion between two streams moving in like directions. Just as in the coil inductance, the lower the applied frequency the less the reactance opposing the fluctuation, so in the space-fluid's shearing activity, the less frequent the impacts between eddies of adjacent layers, the less will be the inertial reactance of one layer to the next, during their relative slipping motion. High relative speeds of shear do not necessarily entail a high frequency of eddy impacts, provided local adjustments have brought about an orderly system of rolling eddies, whose formation in this ether is unavoidable. If the velocity of each layer be constant with respect to time, then collisions between eddies will be at a minimum, or will not occur at all, and again there will be negligible inertive reactance. The frequency of eddy collisions seems to be proportional to the magnitude of either acceleration or deceleration of speed in each layer. The higher the inertive reactance resulting from augmented collision frequencies, the greater will be the repellant pressure, and under these conditions if different streams be compelled to remain near each other, the integrity of the stream-stratification will be disrupted. When the space-fluid exhibits viscosity, it exerts a dragging force, or braking action, which in turn causes the flow of the electromagnetic ether to resemble the flow of cold honey or molasses, even when different streams are flowing in the same direction and without mutual repulsion.

The space-fluid has been called an "electromagnetic" ether, because its flow unavoidably has ether-vortex properties which account for both the electric vector and the magnetic vector. The hydromechanics of a radio wave best illustrate this, in conformity with J.C. Maxwell's differential equations for the field-intensity vectors. For some months the problem had stumped me, until I discovered the meaning of a simultaneous shortening of both of these mutually-perpendicular vectors to zero twice in each cycle, in terms of ether-vortex statistics. The maximum life-expectancy of an eddy of a given sense of rotation, in a radio wave, is just one wave-cycle or one period. In accordance with the well-known probability curve, its vortex-strength and population-figure is greatest at the hump of this curve, and here the electric and magnetic vectors have their maximum value. At the beginning of the period this eddy has a tentative beginning and grows in palpableness until, one-half period later, it is in its prime. During the second half of the same cycle it is being erased gradually by the viscosity of counteracting shear or what a mathematician would call "counter-curl." Perhaps the eddy population (independently of sense of rotation) fluctuates between maximum and half of this value, but it is mainly the vortex-strength of one sense of rotation which determines which magnetic polarity will be the stronger in the field. If a radio wave were of short enough wavelength so that we could visualize two wavelengths on this page spanning the space from one margin to the other, and if we could watch a slow propagation of field-changes from left to right, then these relationships would be noticed: Within those waves whose swiftest transporting displacements flow toward the top of the page, there would be clockwise-rotating eddies and magnetic-intensity vectors which point out of the page. The oppositely-qualified waves, those with electric vectors and velocity vectors both pointing to the bottom of the page, would contain counterclockwise-rotating eddies and magnetic-intensity vectors which point into the page.

These laws of electromagnetism seem to hold for the shear waves in all channels of palpability in the frequency-gamut of Prana, all the way up to where we would find infinitesimal regions of this ether occupied by the smallest resonators. In 1910 Horace Lamb published a wavelength formula for Helmholtz resonators, according to which Prana-resonators must be very small indeed. If the diameter of a circular orifice be 1/20th the diameter of the spherical cavity, then the latter diameter would be approximately 1/20th as long as the Prana wavelength which is most effective as a source of input energy in that cavity. The calculation of the output wavelength of the ray which resonance enables this resonator to generate, is not nearly as elementary. As to effects on the environmental space there is considerable difference in flow-pattern between the in-sucking phase and the out-spuing phase, or between inhalation and exhalation, at the orifice. While holding your hand about two inches from your mouth, and breathing deeply through your mouth, you will

immediately see why two phases of breathing cycle are no different from each other in the case of the Prana resonator. The important feature in the output of this resonator is that the pulsation in velocity is one-way rather than two-way, after the manner of this sequence: flow forward, rest, flow forward, rest, etc. A chronological graph of the magnitude of speed would resemble a saw-tooth pattern. Now we come to the important functional connection between this sort of output ray and the velocity-field of one of Krafft's vortex-rings. According to the Conditional Viscidity Principle, time-dependent variability of flow-velocity must result in the emergence of viscosity from "imaginary" to "real." Surely this will occur in regions coaxially surrounding the ray-pencil of velocity-fluctuation which issues forth from the open orifice of a resonator. The viscous flow will grow in extension and will return into itself as a comparatively large vortex-ring field of circulation. Soon after the resonator's orifice is closed, the viscosity of the velocity field will disappear and a quasi-inviscid vortex-ring field, rich in concentric "energy-level" flow-layers, will then result. One of Krafft's neutrinos is born.

The very first neutrinos in the Cosmos must have been created by this Prana-resonator method, for no sub-atomic particle could have preceded these in time as to perform the alternative method of neutrino creation, namely the Klein-Betz effect (rolling-up of slip-stream sheets). Exactly how the Prana-resonators would be equipped with sentiency so as to receive and obey commands or decrees to close or to open their orifices, is a deep enigma and the riddle would have to be answered for us perhaps by one of the invisible Ascended Masters.

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PRELIMINARY REPORT

by G. H. Williamson

(Spacecrafter, 1350 E. Mulberry Phoenix, Arizona. Dec. 1958)

When I left Peru on July 20, this year, I had no idea that I was embarking on the most fantastic journey a man had ever taken! I knew that I would visit UFO group leaders in Brazil, Africa, Portugal, Spain, Sicily, Italy, Greece, Austria, Switzerland, Germany, France and Great Britain. . .but I had no idea that I would encounter startling sighting reports that never seem to be reported outside of a small area, nor did I expect to locate professional men who are now in direct contact with space visitors!

In Sao Paulo and Rio de Janeiro, Brazil, I spoke with and before UFO group leaders and with airline officials and pilots, and also with officials of the Brazilian Navy. These reliable informants told me that Brazil is well aware of the UFOs, and that it is a well-known fact that Brazil has a "secret" agreement with other nations of the world to keep quiet about the reality of UFOs for a time yet. I interviewed countless pilots who see UFOs constantly on flights between Sao Paulo, Rio de Janeiro and Belem, Brazil. Many strange "contact" reports were investigated during my stay there and I made an aerial survey over hudreds of miles of the Brazilian jungle interior in an attempt to locate (from the air) ruins of the "Lost World" of Colonel Fawcett....I studied unknown carvings on great rocks in the harbour of Rio de Janeiro and I am certain there is a connection between all of this and my recent discoveries in Peru. By the way...the UFOs are quite often seen hovering over such rock carvings at Rio after they approach the coast from the sea.

The greatest amount of information was obtained in Sicily and Italy. It is impossible for me to understand how so many startling happenings reported in all Italian newspapers just simply do not get reported outside of that country. And this view is even expressed by AP men in Italy! Appearances of a "beautiful lady" in a bright light (similar to Fatima) are reported from various parts of Italy...green fireballs and little discs constantly hover over important air force bases...an astronomical observatory burned under weird conditions... the President of Italy carried a UFO message to Brazil on his recent visit there...contacts are being made by the use of television, radio and even telephone! I talked with men (professors at a well-known university) who are in communication with space visitors using the above-mentioned means of contact! At the present time, people are talking about a "UFO lull"...nothing could be further from the truth, as I will show in my forthcoming articles in Flying Saucer Review. There are important happenings taking place in Germanyand England, too.

Letter To The Editor From G.L.

Dear Friend: Do not interpret my delay in replying to your note of some weeks ago as unfriendliness or indifference. It is neither.

I have hesitated replying, and 'hesitated' is the proper word, simply because I am totally convinced of the futility of saying any more to a world of arrogant egotists, itellectual snobs, and the simple, gentle, gullible but inert souls who make up 99% of the people of this planet.

You suggest that those of us "who have pertinent facts...have also a possible duty to share them....etc."

My dear friend! I have been trying to share what small factual knowledge I possess. I have been doing little else than striving by every means at my command to share those facts of inter-planetary existence, communication and contact which I, personally, know to BE facts. And the world at large has accepted them about in the same way that they accept, that they CAN accept, anything of such an unusual, unorthodox, unfamiliar character. With these good people I have no kind of quarrel. But unfortunately this vast division of Humanity has very little power or influence with anything, or anyone, that directly concerns the destiny of our little planet---and the some 2 billion human-creatures living on it.

The so-called 'illumined' groups, the 'advanced' minds, our creative thinkers as they love to be called---these people, almost in toto, have presented an impassible barrier of prejudice, bitterness and even superstition which puts the man-in-the-jungle to shame when his primitive capacities for hate, envy and viciousness are compared with these advanced thinkers. Yet, and very tragically, it is these creative minds who have the destiny, indeed, the very existence, of such primitive people in hock. And there are the rather disturbing statistics which declare that 90% of our Mankind are essentially primitive---in spite of TV, jet-planes and the amazing catalogue of modern conveniences. This leaves 10% in charge of our earthly destiny, even our fate. This is the 10% which will have nothing, and I mean NOTHING!, to do with the utterances of G.L.

It is now exactly ten years to the month since I began to try to share a portion of my convictions, and my experiences, with the highly diversified group which calls itself "Truth-seekers," "Metaphysical-students," "Mental-therapists," "Occult-disciples," and such terms. I began this sharing with a considerable amount of joy, and certainly with a deep sense of anticipation of the delight and pleasure which I took for granted would be the natural reaction of any "Truth-student." And I believe you are sufficiently sophisticated to know what happened, and why.

Cordially, G.L.

- C R E D O -

God said to Man - The desire
Of your loves shall be beaten as fire
    Is beaten to dust

    And the pride of life and the lust
Of power shall be counted as loss,
    And your gold shall be counted as
                                dross,
And the strength of heart and of brain
    Be reckoned as vain
As the strength of the sinewy hand,
    As the ridge of the salt sea-sand
When the waves roll in from the Deep,
    When the tides of Night and of
                                Sleep
Draw the soul to their keep.
    Yet one thing is denied to thee never;
The desire and the patient endeavor
    To lighten the load and the pain
Of another, thy brother, with gain
    Of share in My Purpose, that runs
Thru the deeps of the dark and the suns;
    With the infinite gains of the soul
That has learned to envision the Whole,

    To think with the thought of My mind -
        Lose self - and so, find.

M.L.

(Akron Beacon Journal. Thursday, Dec. 4, 1958)

GLENN REED, AKRON INVENTOR, DIES AT 68

E. Glenn Reed, 68, widely known Akron scientist and inventor, formerly in the research department of Goodyear Tire & Rubber Co., died Wednesday in City Hospital after a year's illness.

Born in West Lebanon, O., he attended school in Beach City, O., and was graduated from Wooster College in 1914 with a bachelor of science degree. Mr. Reed taught school for a time and in World War I was with the Chemical Warfare Bureau of Standards in Wash., D. C.

As an inventor and director of Originality House, an organization designed to help inventors develop their ideas, he knew the techniques of original thinking. All his life, Mr. Reed, a tall, husky man, worked with men who depended on ideas for a living. He believed that most of us confine ourselves too much to accepted patterns of thought and should seek more originality. Hence his formation of the non-profit organization, Originality House.

Creative thinking was his favorite subject. He knew there was a real need for work in this field. Industry, in agreement, began experimental work along lines indicated by him. He was a most helpful Associate of the BSR and his loss is deeply felt.

SIR HUBERT WILKINS, FAMOUS EXPLORER, DIES AT 70

Sir Hubert Wilkins has been an associate of BSRA for many years, and it is with great regret that we quote the following newspaper report of his passing.

Sir Hubert Wilkins, famed explorer of the North and South Poles, was found dead today in his hotel room. He was 70.

Sir Hubert, a native of Australia, had an office in Natick, Mass., where he was a geographer with the Army's Quartermaster Research and Development Center. He spent five summers and portions of 26 winters in the arctic regions.

Wilkins' famous flight of 2,100 miles from Alaska to Europe across the polar ice caps was hailed at the time as the greatest of all arctic flights. He was the first to prove the feasibility of flight over the ice caps of the polar wastes.

Books And Other Publications

"THE COMING OF THE GUARDIANS": Third and fourth mimeo printing now available. About one third of the text has been rearranged and some 40 pages added; about 90 pages in all. Statements by the Mark Probert Controls concerning the nature of the aeroforms (UFO).

"THEY LIVE IN THE SKY": By Trevor James. A MUST for the honest investigator. Force fields and invisible objects photographed -- new research and its implications. New Age Publishing Co., Los Angeles, Calif, 1958. 271 pp; 30 pgs of photographs. "There is no doubt that a New Age is dawning -- the book is the final and ultimate consolidation of the etheric interpretation" (Author). Price $4.50.

"THE FLYING SAUCERS": A communication from the Venusian Priestess BOREALIS to her earth friend Rolf Telano, Third mimeo. Printing by BSRA. Price $1.00. Information concerning the Nature and Purpose of the FLYING OBJECTS. CLASSIFICATION of these craft.

"T of 4 - 17": has been reprinted by popular request, and is now ready for distribution. Transcript (by tape recording) of the meeting held April 17, 1954. Important. Price $1.00.

BULLETIN "10 - C - 53": Seance Transcript (on magnetism, electricity, and gravity). (Technical). - Reprint. Price $1.00.

"RETRO ME": Compendium by Meade Layne. Practical methods of clearing the aura are of real service and importance under present disturbed conditions. Retro Me is a 12 page brochure and summary of usable methods. Price $1.00.

The following books at $1.00 each are concepts of the ether.

"THE ETHER OF SPACE": Concept of the Ethers, and its relation to the phenomena of the aeroforms. 27 page booklet, compiled by Meade Layne.

"THE STORY OF CREATION": As told by two of Mark Probert's Controls. (from the "Magic Bag" by permission). 25p.

"APOLLONIUS OF TYANA": Fragments of the life of the Illumined One, Apollonious of Tyana as taken from the Akashic Records by Philo and Celeste, recorded by Alice Winston. 124 pgs., Vantage Press Inc. 1954. Order from BSR Headquarters. Price $2.00.

"FLYING SAUCER PILGRIMAGE": By Helen and Bryant Reeve. Private research and travel; illustrated, 305 pgs. Amherst Press, Price $3.50.